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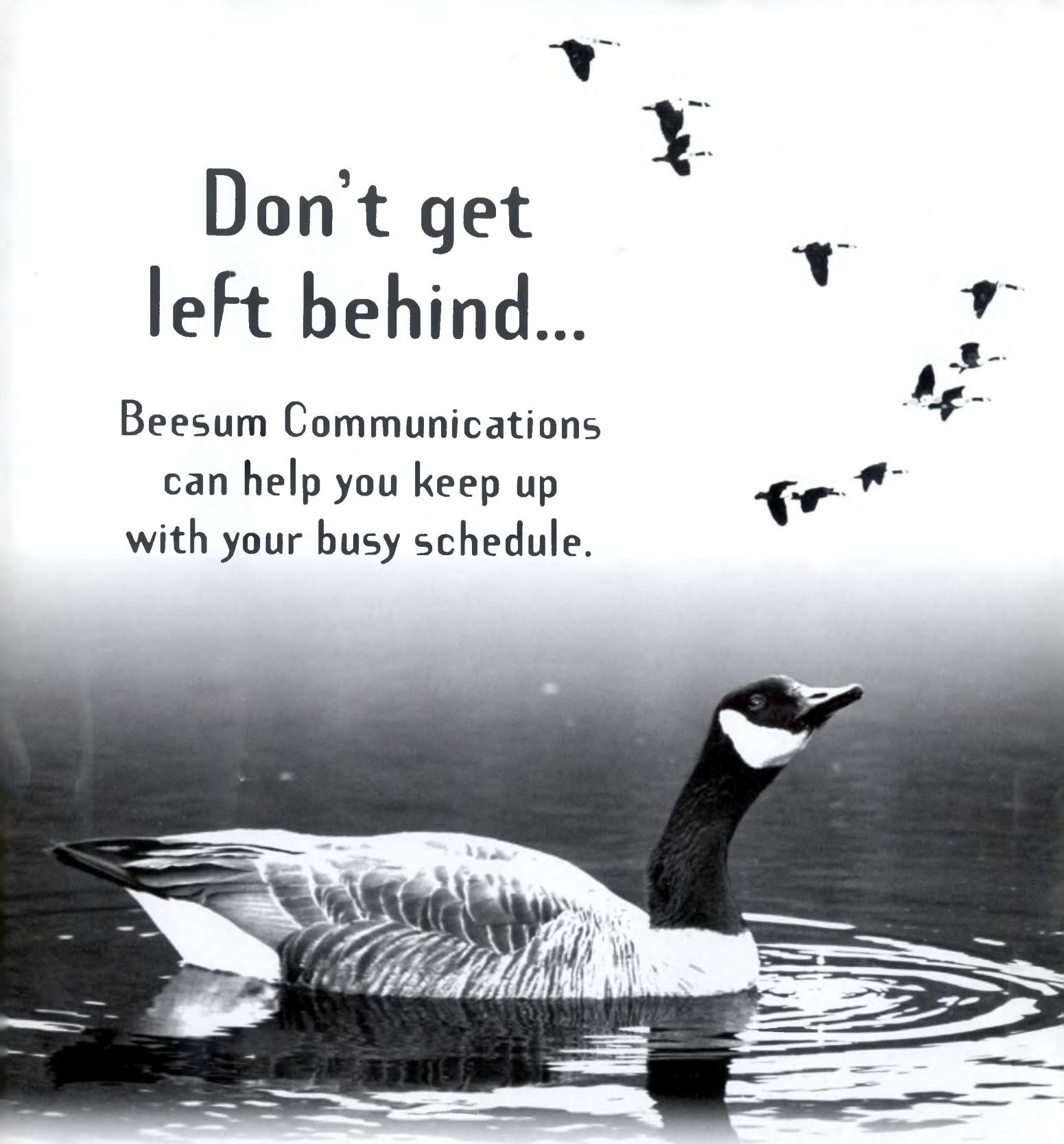
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The last frontier

Mining report shows Quebec is miners' paradise

By Lyle Stewart

If there's gold (or copper or zinc) in them thar hills, the Quebec government will bend over backward to help you mine it – and helpfully look the other way if environmental degradation, health problems or Native land claims threaten to get in the way.

That's the cheerful message from the Fraser Institute, the right-wing think tank in Vancouver. In its "Annual Survey of Mining Companies," released two weeks ago, the Fraser folks found that overall, mining corporations believe Quebec is the most mining-friendly jurisdiction in Canada, and is fourth best in the world (behind only the environmental wastelands of Chile, Nevada and Western Australia).

For the Fraser Institute, of course, that's a good thing. They believe anything that gets in the way of raw greed and corporate self-interest is an economic crime. But it's quite revealing in what it says about Quebec. The ramifications for people living – and dying – in northern communities such as Oujé-Bougoumou are clear.

As one mining executive told the Fraser Institute, "There is a favourable bias towards mining and exploration [in Quebec]. Institutions work with industry to resolve problems, if any."

Another gave helpful examples of what constitutes unfavourable mining policies: "Laws against cyanide in Montana and Oregon, [and] excessive environmental zeal/regulations in California, Wisconsin, and Colorado."

Mining executives don't have to worry about poisoning the environment and food chain of remote regions in Quebec, where the use of lethal cyanide in mining practices is ignored by regulators. Not only that, but companies will get public subsidies while poisoning the land. According to yet another observation in the Fraser report, "Quebec [is favourable because of] mineral potential combined with aggressive government support: tax base, incentives, financing."

The survey is based on several arbitrarily designed factors, including "uncertainty concerning the administration, interpretation, and enforcement of existing regulations, environmental regulations, regulatory duplication and inconsistencies, taxation, uncertainty concerning native land claims and protected areas, infrastructure, socioeconomic agreements, political stability, labour issues, and geological database."

In the upside-down world of the Fraser Institute, a political jurisdiction scores higher if it has fewer – and preferably none at all – laws and regulations that might protect people, wildlife and the environment from the collateral damage of mining. Things that might appear desirable in a civilized, progressive society – fair taxes, good wages, strong environmental protections and extensive protected areas, and an effective process to settle Aboriginal land claims – scores as a negative in the Fraser mining survey. The irony of Quebec, notes the report, is that the province actually has rules to protect the environment, it simply chooses to ignore them, or helps companies manoeuvre around them. That's why Quebec is so popular with mining executives.

For Crees in the heavily mined area around Oujé-Bougoumou, the report rings true. An Environment Ministry study of heavy metal contamination of lakes and waterways is still dragging on, years after high concentrations of toxins were found to be poisoning the local food chain – and many months after a health study of Ouje residents confirmed that poisons from the

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photo:

Collage of Cree's doing traditional activities
by Will Nicholls, Ernie Webb and Paul Champagne

mines are building up in people's bodies. It's a study that could have been completed long ago, results released and a clean-up strategy announced, but now it's unclear if we will ever see the light at the end of the mine shaft. The government's strategy is clear – delay, obfuscate, and delay some more, while the companies that got rich while leaving a deadly legacy in the north get off Scott-free.

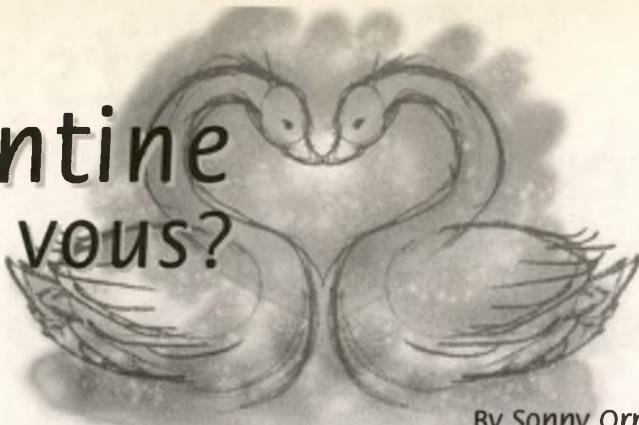
The Fraser Institute quotes a perceptive mining executive, who helps explain why this may be so in the distinct society. "They seem to look at mining as being an integral part of their culture because a lot of communities were founded on it. They see mining as a realistic way to develop remote regions."

That may seem reasonable, but looking the other way when those remote regions are poisoned and environmentally devastated – especially when the people living in those regions are First Nations – is a damning commentary on that culture.

As long as it's up north, out of sight and out of mind, anything goes. As yet another miner says, "Quebec [is] pro-development. If you find something, you can develop it."

You can find the report at www.fraserinstitute.ca

Valentine pour vous?



By Sonny Orr

The red rose that symbolizes many things, especially around St. Valentine's day, seems to pop up more and more in the North. I suppose that this is good for those who are naturally romantic at heart, but for those who don't think romantically, who would rather the red flower be seen as a bearer of thorns, please join the bah-humbug crowd in the corner because the cupid has struck again. Yes, love is in the air, just the way it should be.

Are chocolates more your flavor? Then you can thank the Aztecs for staying alive long enough to share the wonders of the cocoa plant with the rest of the world, who are oblivious to world hunger and peace and only have eyes for the opposite gender. Yes, Valentine's Day is something that comes around once a year, and usually practiced year round, given that the hormones are constantly active in the human species.

Now let's look at the way Valentine's has affected our lives. Yes, Inuit still gently rub noses as a sign of affection, and the French still carry out French kissing, and the English send cards, but what of the Cree? Is it still the shyness that keeps our ardor at bay or is it just that the romantic holiday happens during the cold winter months? Perhaps Valentine's is exercised year round and the birth rate doesn't just escalate in November? Ask your nearest if I am right or not, that Valentine's Day is really the time to truly express your emotions using flowers, chocolates, cards, and other nice things out.

Other cultures have traditions that are usually repeated on an annual basis, but the French and English of Valentine's has spread throughout the globe. Leave it to your imagination and it's probably been translated into a yoga position worthy of Houdini's assistance.

Talking about contortionists, the Circus School is now in Kuujjuarapik and I've seen many politicians taking notes from the clown teacher. As for contorting your body into a pretzel, the contortionist's lessons are only given once a waiver is signed by your own chiropractor, disallowing disloca-

tion as an accident and moreover as self inflicted (in case you're wondering why I'm stating this, it's because I've been hanging out with lawyers lately, and now even I can't understand what I'm saying).

Back to smooching day, I wonder if just a gesture would do, as roses are thorny, chocolates are just so caloric, cards aren't written in syllabics and dinners usually aren't candlelit. I've heard that a simple sign of affection usually works, but usually the simplicity of the affection is brought up and used as ammunition about six months later by your (intended) partner in ways that usually involve either a couch or dog house, so that's out of the question. Perhaps a large display on a passing transport truck, for the warehouse world to see, or a pamphlet especially printed in great numbers so that everyone else can vouch for your tenacity, but that would probably be classified as stalking or aggression. Given the weather, smoke writing against the sky could really do it, as long as the skywriter spells the name right and you could parachute out and land nearby, screaming her name at 250 miles an hour, but that's so paramilitary and might attract other paratroopers.

I think, that for myself, being the apple of my eye and the love of my life year round should do it. Roses are red, violets are blue, no matter the hue, I think of you. Happy Valentine's day to Sarah!



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No Room at the Inn?

Mistissini's Henry Miamscum recently was denied a room at Hotel Chibougamau in a time of dire need. His wife had been taken to the Chibougamau hospital from Mistissini for a medical emergency. Those who know Miamscum, know he is a non-drinker and well respected within the James Bay community. His non-native brother-in-law, however, was able to procure a room for Miamscum the next day.

The Nation has previously addressed this issue of Crees being denied rooms at the Hotel Chibougamau among others.

After this most recent incident, *The Nation* conducted an experiment to verify problems with access because of race or language. So we phoned the Hotel Chibougamau. One Nation employee, speaking English, asked for a reservation for the 24th and 25th of January. The hotel's receptionist did not hesitate in saying there was no room at the inn.

No more than two minutes later, another Nation employee called. Speaking French, she asked to make a reservation for the same nights. After a short pause, the receptionist asked if she wanted one or two beds, then if she wanted smoking or non-smoking as both were available.

A call was made to the Quebec's Human Rights Commission to find out if there were other complaints against the hotel. *The Nation* was told that any other complaints were private information. They could not even say if there were others.

Calvin Blacksmith of the Mistissini Police says that he hasn't heard of Crees being refused a room but he heard that at Hotel Chibougamau people are expected to put a deposit of \$150 to \$300 if they don't have a credit card. The hotel is one of four in the city, and the only one located downtown. The others are located at the outskirts of town. Blacksmith says that because alcohol is not sold in the community of Mistissini and Chibougamau is only one hour away, "People go to downtown, that's where all the action is. People go to the bars practically every weekend."

At the end of the night, those who are refused at the hotel or cannot afford the high deposits are resorting to other methods of survival during winter. "They will sneak into the shopping centre or hang out in a place until they cool off, then eventually they'll pick up a ride by someone they know," says Blacksmith.

Roseanne Poirier, director of operations at the Hotel Chibougamau, denies that they refuse rooms to people on any grounds. She did

say that there are a minority who cause trouble and they are not welcome at the hotel. This includes Native and non-Natives. Regarding the deposit, Poirier says that the hotel demands a deposit of \$100 from anyone who does not have a credit card. She also says that deposit amounts vary from hotel to hotel but are always \$100 at Hotel Chibougamau.

Being refused at the inn could very well be the cause of an increase of stolen vehicles

When asked about the refusals, Poirier claims to not be aware of any ill treatment to its customers. "Normally we rent our rooms to everyone, but we don't have control over all our employees. I have a hard time believing they were refused a room. It's easy for you to say that it happened but I would need proof, dates, etc. If he was refused it's probably because of something else, for certain. Maybe he came before and made trouble."

When told he was an upstanding citizen, she said, "I find it very regrettable. That is not our goal. If it did really happen, I am very sorry." She plans to meet with her employees, "I will make an inquiry into this matter because I am not up to date on it."

Being refused at the inn could very well be the cause of an increase of stolen vehicles from the area says Blacksmith. "We've picked up vehicles from people in Chibougamau or people that were seen in Chibougamau and it's probably due to the fact that some people are getting refused, and then when they see a vehicle running in Chibougamau, they take off with it. They come to Mistissini. We had two incidents like that where some vehicles were reported stolen in Chibougamau and they were found in our community."

Both Poirier and Blacksmith acknowledged that there is a drinking problem in Chibougamau and that not everyone should be made to look guilty. Poirier even said that it was too bad there were only a few who set the precedent that every Native is a drunk, instilling fear in some of her employees.

The Nation has filed a complaint with the Quebec's Human Rights Commission for language discrimination and was given a file number.

If anyone has any information regarding refusal or unfair treatment at the Hotel Chibougamau, please contact *The Nation*.

WELLNESS GATHERING SET FOR MARCH

The Native Women's Shelter of Montreal is proud to be hosting the Fourth Annual Aboriginal Wellness Gathering. It will be held in Montreal from March 25-27, the focus of which is "Moving Towards the Seventh Generation".

This year's Gathering Coordinator, Nakuset, says that they are trying to make the issues relevant to the women who use the shelter. The conference will deal with current issues stemming from residential schools and how the secondary effects are affecting people today.

The Seventh Fire Prophecy foresaw that the Seventh Generation, the seventh fire, would see a resurgence of pride in themselves and would begin to set things right. They would return to their culture as a basis for their lives and would walk the sacred path that was chosen for them by the Creator once again. Jan Longboat says that it goes beyond this, to thinking of the next seven generations and never having to live through the past horrors again. She is an elder and a keynote speaker who will be giving a workshop on the Seventh Generation Prophecy.

The main issues the conference will cover are: addictions to drugs and alcohol, youth protection and diabetes. Over 80 per cent of the clients at the shelter are in or have been in youth protection. Many are not aware of what their rights are. "Some women are told that they cannot bring anyone into the meetings with the youth protection agent, but they are allowed to bring one person of their choice," says Nakuset.

A social worker/psychologist will be giving a workshop on what the clients can expect.

Waskaganish's own Wellness Counsellor, Charles Esaw, will be giving three workshops on addictions. There will also be workshops on diabetes, AIDS, suicide, effects of residential schools and regaining confidence and self-esteem through education.

Three counsellors will be on hand for one-on-one sessions throughout the duration of the conference should emotions become too much to handle.

Presenters are still needed in the areas of Working with Youth, Mental Health, Gambling and Employee Stress Relief. Nakuset say they are trying to find dynamic speakers who can inspire and wow people, who can teach others. If you feel you have something to offer or would like further info about the gathering, please contact Nakuset at 514-933-4688.

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Nurse, Doctor Attacked by Wolves

It sounds like a scary bedtime story, but this time, the wolf attack was real.

At kilometre 516 near Schefferville January 22, five men including Dr. Michael Lefson and nursing coordinator Jean-Serge Tremblay – both of whom work at the Chisasibi hospital – set out on a routine hunting trip. To their surprise, it turned out to be much more than that.

At around dinnertime the day before the incident, a wolf was spotted lurking near the camp. Tremblay says he wasn't that worried because he knew if a wolf were to see a person, it would take off right away. Just in case, however, it was decided that the men would not go to the bathroom alone.

"But for whatever reason, which I cannot explain, something told me to bend down a little bit."

At approximately 1:30 a.m. in the morning, another man who was with the group, the wildlife protection officer, Frederic Leber, woke Tremblay up to go to the bathroom. While they were out with their flashlights, they heard little footsteps in the snow.

"Generally when I would hear [footsteps], I would have stopped and turned around," Tremblay said. "But for whatever reason, which I cannot explain, something told me to bend down a little bit. As soon as I did that, a wolf attacked me from behind and if I didn't bend down, he would have got me on the neck. He bit me right under the left shoulder in the back."

Thankfully, Tremblay says, because the wolf had to leap at him, the animal couldn't hold on and went flying. After realizing what had happened, Tremblay turned

around and "pumped two shots in him." Leber also began yelling to try to scare the wolf away. The wolf didn't budge; he just stood there staring Tremblay in the eyes. Tremblay then proceeded to fire two more shots at him but missed. Eventually with the threat dissipating, the men returned to camp.

**"the next minute
he was right in our face,"
said Dr. Lefson.**

The wound was minor, but the men knew they had to get to a hospital in the morning.

The next day, the men were eating their breakfast when they noticed a couple of wolves on their hind legs, peering in through the cabin window. They decided that the threat of another attack was very real and they had to be extra cautious. Despite this, they needed a sample of one of the wolves to transport to the hospital to see if they had rabies.

Two of the men went to the window and opened it, as they were doing this, one of the wolves tried to get in through the screen. Dr. Lefson then shot the wolf a few times until he was dead. "I was surprised, one minute he was pretty far away, the next minute he was right in our face," said Dr. Lefson.

The Chissiabi men speculate the wolves attacked because of hunger. Tremblay also mentioned that the area appears sparsely populated with the wolves' natural prey.

The carcass was taken to hospital to be examined, but at press time, the test results had not yet come back. All three men involved received rabies shots at the Chisasibi hospital.

McCreebec takes on the JBNQA

McCreebec is going to court over the James bay and Northern Quebec Agreement. They don't like provision 3.2.7, which says that after ten years out of the territory, Crees lose their rights. They say they have lived in Moosonee or Moose factory long before the JBNQA was signed and that it is part of the traditional territory of the Cree. They say they weren't consulted before the Agreement was finalized and this is a problem.

McCreebec wants to know if the way the section in question as upheld by the Grand Council of the Crees, the Cree communities and the Cree entities is consistent with the Canadian Charter of Rights and Freedoms.

Section 3.2.7 says after ten years any Cree who lives outside the territory is inactive and ineligible for any and all benefits under the JBNQA. The result is that many individuals living in Moosonee, Moose factory and elsewhere, are affected by this clause in spite of being James Bay Crees. Students have had to apply for financial assistance from any place but the Cree School Board because of this clause. Others have run into difficulty when it comes to health care needs. People are being required to pay for their prescriptions, eye-care and routine healthcare needs that are provided free to other beneficiaries.

The McCreebec community say they have not filed a lawsuit against the Crees, however, the legal interpretation request does require the naming of those who signed the agreement that contains section 3.2.7. This includes the federal government, the provincial government and the Grand Council of the Crees.

McCreebec Chief Randy Kapashesit stated that "It is not our intention, nor our goal to be seen as suing fellow Crees, and it is not the case. We are bringing forward a matter that we feel is in need of attention. It speaks not just to the Cree component,

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Pour plus de l'information et des formulaires demande d'admission, entrez en contact avec le CHRD, l'Éducation permanente (Sabtuan Continuing Education), ou auprès de conseillers en formation scolaire situés dans les écoles secondaires ou au Services secondaires aux étudiants du niveau post-secondaire. Notez bien, la date-limite pour remettre votre demande est le 1ER MARS, 2004.

Additional information may be obtained through either of the following offices:

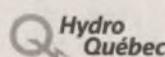
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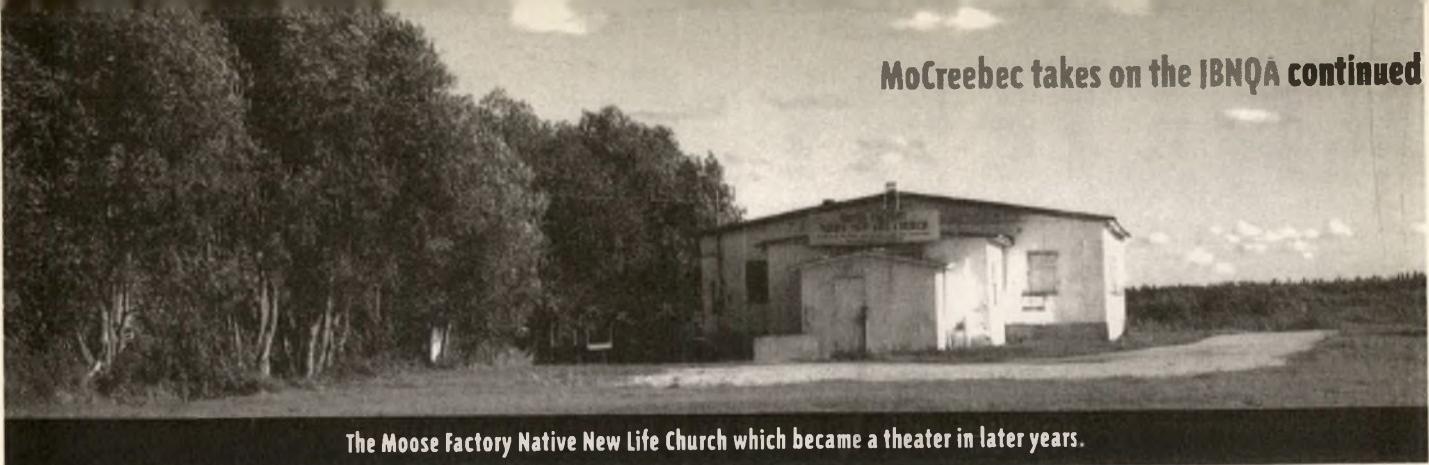
Ms. Caroline Mark, Regional Coordinator

203 Main Street Mistissini, Québec G0W 1C0
phone : (418) 923-3942
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P.O. Box 303 Maniwaki, Québec J9E 3B1
phone : (819) 441-1101 or 1-877-441-1101 (toll free/sans frais)
fax : (819) 441-0869 • akitchen@ireseau.com





The Moose Factory Native New Life Church which became a theater in later years.

but ultimately to the federal and provincial government in terms of their role. Certainly the signatories of the agreement are ultimately responsible for responding to the situation that's there."

This is the result of a twenty-year disagreement. McCreebec said they do not see any willingness on the part of past and current leadership of the Cree people to resolve this matter internally. This is why they have initiated these legal proceedings.

"Whether people realized it or not, when the agreement was signed, life

changed for all of us, because we entered into agreements with government. We entered a new stage in terms of how we relate to each other because now it's not just up to us, governments have a direct say on it," says Kapashesit. Initially the Crees did not want this clause in the agreement but were persuaded to keep it.

Spokesperson for the Grand Council of the Crees, Brian Craik acknowledged there are problems with the section. "There are a number of people in the Cree camp who don't like that clause and who would like to have it modified. But how

exactly it should be modified is something the Crees have to look at. Maybe the Crees should be the ones who look after the beneficiary list."

Kapashesit feels confident there will be a favourable decision. "If we could make the argument successful, the end result would be that the court would agree that section 3.2.7, the way it is being applied, is inconsistent with the Charter of Rights and Freedoms. And that would ultimately, or hopefully, result in a new way of looking at that whole section. It would affect everyone who is considered a beneficiary."



UNIVERSITY
of MANITOBA

National Evaluation of the Health Services Transfer Policy

Health Canada is initiating an evaluation of the Health Transfer Policy with the goal of assessing success, relevance, strength and weakness. Like other federal policies and programs, the Health Transfer Policy needs to be evaluated as per the Treasury Board of Canada Evaluation Policy, in view of the need to renew the authorities in March 2005.

The Centre of Aboriginal health Research (CAHR) of the University of Manitoba has been selected by Health Canada to conduct the evaluation. The CAHR is a joint initiative of the Assembly of Manitoba Chiefs, the Faculty of Medicine at the University of Manitoba, and the Foundations of Health. As a research centre, CAHR initiates, coordinates, and supports research activities designed to assist First Nations and Aboriginal communities and organizations in their efforts to promote healing, wellness and improved health services in First Nation communities. The research centre integrates scientific and traditional Aboriginal approaches to producing new knowledge about health and health care in First Nations and Aboriginal communities.

Both CAHR and Health Canada are committed to ensuring that this evaluation will remain as open and transparent as possible.

As an independent evaluator, CAHR is dedicated to following a process that is inclusive, to reflect the diversity of First Nation and Inuit communities, and to promote participation. The study will rely on a mix of qualitative and quantitative methods.

As one of its strategies, CAHR is extending an invitation for written submissions to all First Nations and Inuit communities and other organizations with a vested interest and who wish to share their experience with respect to results and impacts of the health transfer policy. Any First Nations and Inuit community and/or organization that would like to participate in the evaluation process is welcome to do so. You may write, e-mail, or fax your submission to CAHR as follows:

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204 975-7783

The deadline for submissions is June 30, 2004.



Évaluation nationale de la politique de transfert des services de santé

Santé Canada entreprend l'examen de la politique de transfert des programmes de santé dans le but d'en évaluer le succès, la pertinence, les forces et les faiblesses. Comme pour tout autre politique ou programme fédéral, la politique de transfert des programmes de santé doit être évaluée conformément à la politique d'évaluation du Conseil du Trésor du Canada, en vue du renouvellement des autorités prévu pour mars 2005.

Santé Canada s'est engagé à veiller à ce que l'évaluation demeure aussi ouverte et transparente que possible, et a choisi le Centre de recherche sur la santé des Autochtones (CRSA) de l'Université du Manitoba pour réaliser cette évaluation.

Le CRSA est un projet conjoint de l'Assembly of Manitoba Chiefs, de la faculté de médecine de l'Université du Manitoba et de Foundations for Health. Le CRSA élaboré, coordonne et appuie les activités de recherche conçues en vue d'aider les Premières nations et les collectivités et organismes autochtones dans leurs efforts pour promouvoir la guérison et le bien-être, ainsi que l'amélioration des services de santé dans leurs communautés. Le programme de recherche combine l'approche scientifique et l'approche traditionnelle autochtone en vue de générer de nouvelles connaissances sur la santé et les soins de santé chez les Premières nations et dans les collectivités autochtones.

En tant qu'évaluateur indépendant, le Centre de recherche sur la santé des Autochtones vise à adopter un processus de recherche englobant qui favorisera la participation des communautés des Premières nations et des Inuits et, par le fait même, reflètera leur diversité. Cette étude fera appel à des méthodes qualitatives et quantitatives.

Entre autres stratégies, le CRSA lance une invitation aux communautés des Premières nations et des Inuits, ainsi qu'aux organismes directement intéressés qui le désirent, à exprimer par écrit leur expérience en ce qui a trait aux résultats et aux impacts de la politique de transfert des programmes de santé. Toute communauté ou tout organisme des Premières nations et des Inuits désireux de participer au processus d'évaluation est invité à faire. Vous pouvez faire parvenir vos textes au CRSA par lettre, par courriel ou par télécopieur :

JOSÉE LAVOIE
Associée en recherche
715, Centre de recherche Buhler
Université du Manitoba
715, avenue McDermot
Winnipeg (MB) R3E 3P4
Courriel : lavoiej@ms.umanitoba.ca
Télécopieur : (204)-975-7783

LORA SANDERSON
Associée en recherche
715, Centre de recherche Buhler
Université du Manitoba
715, avenue McDermot
Winnipeg (MB) R3E 3P4
Courriel : umsande9@cc.umanitoba.ca
Télécopieur : (204)-975-7783

La date limite pour la réception des textes est le 30 juin 2004.

ANCIENT PERU

Part 2 of 2



A typical one-room clinic -- they're often low on vitamins and other basic medical supplies

by Will Nicholls

Along with Black Caiman, Sandoval Lake has 10-foot-long Paichi, the largest scaled freshwater fish in the world. Needless to say I enjoyed the shower in the lodge rather than going swimming. I did watch the swimmers with camera in hand... just in case.

Three types of monkeys are around the lake, the Brown Capuchin, Titi and Squirrel monkeys. It was a delight to watch them leap from tree to tree in search of food.

On my way out the next morning I was pleasantly surprised to see a Slate-coloured Hawk. A Laughing Falcon came our way but I heard no laughter. Of course there were the herons, woodpeckers, vultures and most colourful and loud were the Red-bellied Macaws. Unfortunately I didn't have a chance to see the many varieties of owls they had in the surrounding area before it was time to go back to Puerto Maldonado to drop off some tourists, one of whom was a little upset with me. The night before at the meal he was heard to say, "I think this is egg salad but you can

never tell in these places," in a condescending manner. I then leaned over and said I heard it was turtle. The fork stopped in mid-air. I then told him that it was chicken. Later on the trail out he was sitting along with a friend and I asked him if he saw the jaguar come that way. I got a nasty look and a laugh from his buddy. Thank god some one had a sense of humour. Relax, you're on vacation and things will be different. If people want things to be the same as back home then they should just stay there. Myself, I prefer an adventure filled with new experiences.

Little did I know I was due for yet another one. My next stop was the Heath River Wildlife Center after picking up two more people flying in. When you are in Developing countries you can expect a lot of waiting. The plane was late but I passed the time with the guides and managers of the many camps and lodges in the area. I got to try the pescado frito, or deep fried fish, at one of those places they warn tourists not to eat at. It was fantastic and I didn't suffer any ill effects (like the constant running to the washroom). By this

Will Nicholls recently traveled to Peru to study indigenous economic initiatives, eco-tourism projects in particular.

Produced with the support of the Government of Canada through the Canadian International Development Agency (CIDA)

time I had a new guide by the name of Jocelyn. Come afternoon we decided not to wait for the plane anymore as it had been delayed all morning. This time I was going on a four-hour boat ride into the deep jungle. We are talking pretty pristine jungle here. Along the way there are few permanent camps. This was and still is frontier territory and is now protected. I remember stopping along the way and seeing the Canadian flag on some billboard. Apparently Canada helped to protect this rich and diverse environment.



Our charming guide Jocelyn

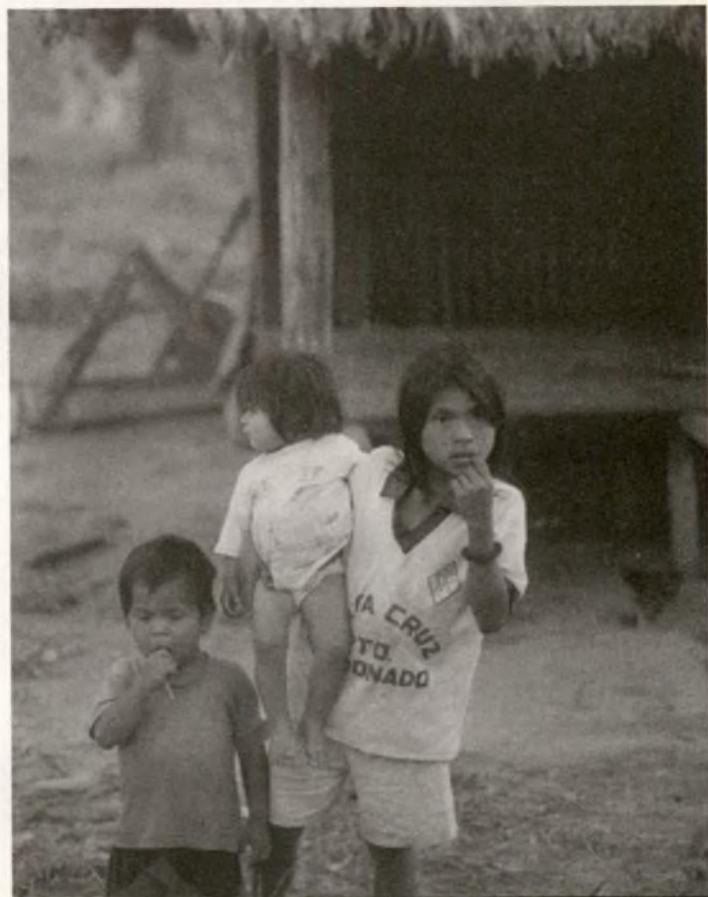
On the main river, the Madre de Dios, the hours pass by rapidly. We reach the Peru/Bolivian border and check in at both border outposts. The paperwork is handled efficiently and finally we are ready to head up Heath River to the Heath River Wildlife Center. One small problem, the sun is going down and darkness creeps in quickly. I'm wondering how this is going to go as the guide has told me that the channel changes everyday and she is already signaling our driver on where to go. Jocelyn is still pointing out herons and the odd Speckled or White Caiman. While these caiman are not as big as the black variety there seems to be more of them, a lot more of them. The reason why I mention this is that we have had to get into the water to help push the boat off of a sandbar once or twice already.

Both guide and driver were up to the task. Jocelyn pulled out a 12-volt car battery and hooked up a huge searchlight to it. She would signal where to go and then shine the light on the shore. The glowing red eyes signaled the caiman were everywhere. We could see them sliding into the water. I think it was just about the

time I was thinking, "Please lord, no more sandbars," when the boat lurched to a halt. Faster than I could think, "No!" the driver was into the water, pushing the boat and gunning the 50 horse-power motor for all it was worth. The boat would go free and he would leap back into the boat as soon as he felt that bottom start to slide. He would do it a few more times that night. Each time he was in the caiman's watery feeding trough for no more than 5 to 15 seconds. Nevertheless, I was impressed with this man. It was not just his bravery; it was his matter-of-factness of doing his job. The stars came out and I started to laugh. Jocelyn asked me why I was laughing. I told her it was for pure enjoyment of this adventure. Traveling through the jungle watching the stars glow above and the red of the caiman's eyes below me was exhilarating.

I would see a few Capybaras feeding on the shore. These things are the hugest rodents in the world and taste like steak, so I'm told. Unfortunately I didn't get to try any but was told these pig-sized creatures were the caimans' favorite food. We arrived late at night to a waiting staff. I was the only guest and treated like royalty. In the wildlife centre they had the most beautiful bungalows.

The next morning it was up the river again to a huge floating blind further up the river where we could observe a macaw clay lick, one of the largest in the world. At first we saw a few parrots, but then the macaws started arriving. People are still wondering why the macaws gather at clay licks. Some say it is to socialize while others think it may be to neutralize poisons in unripe fruit. The sound and colour as Red-and-green macaws position themselves on the clay lick alone is worth the trip.



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While in the blind we heard the cough of a jaguar in the forest. This would be the closest I would come to seeing one.

The Ese'Eja Sonene people own and staff the lodge, and work as guides to show visitors important parts of traditional forest life. The lodge was donated to the local indigenous community by a Peruvian non-profit group, Peru Verde. I would visit one of their communities. It was a harsh lesson in reality. The people had agreed not to hunt as their ancestors had so there would be animals for tourists like me to see. The lodge itself is supposed to bring in much-needed money to this community but will do so only in about five years.

In the meantime most clothing they have is ragged. Their drinking water is contaminated, but they do not have funds to change that. A relief shipment of vitamins helped their hair return to its natural black – their hair had recently sported a yellowish tinge that indicated malnutrition and vitamin deficiency. They are low on vitamins and other medical supplies in their cramped one room clinic.



An open and unfinished one-room school

One young girl's only toy was a corroded D cell battery. She was chewing on it. I tried to take it away knowing how dangerous it was. I wasn't successful as she had nothing else. Still I was greeted with smiles of welcome just as it was always done in Cree communities in the past and present. I felt then it might be a good thing if we as Cree could help these people out. If you have some old t-shirts, pants, dresses of all ages please donate them. If you can spare some pencils, crayon, paper and money for books in Spanish for their open – and unfinished – one-room school, it

would help greatly. And if you have some old toys, they would be better than a corroded D cell battery. Old pots and pans would also be welcome. These people truly have next to nothing and won't until the Heath Wildlife Center's renovations are paid off. Most of all these are things that Crees and other people in this part of the world throw away every day. That and some money to send the stuff to them as well as buy books is all I am asking. I will need some help organizing this in each community and if you are interested in helping out give me a call at (514) 272-3077 and ask for Will.



Gold panning is still a hard way of life in Peru

Then we, like many other Canadians can make a difference.

When I saw the community I realized the real power of a community based eco-tourism venture. It had the power to change lives for the better without upsetting the balance of nature.

Of course you can always help out by traveling to the area to see the Amazon jungle yourself. Contact information on Inka Natura Travel at their website: www.inkatravel.com

Beesum communications, and The Nation magazine would like to thank the Canadian International Development Agency (CIDA) for their support in making this project a reality. Without them, this story would not have been possible.

Be sure to pick up a copy of the next Nation in two weeks time, where we'll feature another eco tourism venture.

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Kittie Blacksmith @ the Band Office
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To be held at the tent beside the Band Office

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| 4th Prize | 2 Star Blankets Donated by Director of Community Development |
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**For More Information please contact:
Jane Blacksmith @ The Cree Nation of Mistissini
(418) 923-3461 @ Ext: 205
Kittie Blacksmith @ Ext: 314**



The team was selected from across the North West Company's operations in Canada.

Shirley Chiskamush, from Chisasibi

Chisasibi Woman walks for Diabetes

North West Company doing their part in fight against disease

by Steve Bonspiel

Until last December, the furthest Shirley Chiskamush had traveled had been to Montreal. But to join the fight against diabetes, the 35-year-old Chisasibi woman flew all the way to Hawaii to participate in the Honolulu Marathon to raise money for diabetes research.

"I felt very happy [to be a part of it]," Chiskamush told the Nation. "It was different than what I thought it'd be, I thought it'd be hotter, but it wasn't that bad. I was so excited, I got to see so many different places, and I didn't even realize that in the end, it lasted eight hours. Time went by thanks to the beautiful view I had during the walk, it was a very good experience for me."

Thirty-six people applied to run in the marathon, and Chiskamush was one of six chosen. Those taking part in the marathon, either running or walking, were Glen Johnston and his son Tomassie of Igloolik, Nunavut, Donna Young and team captain Paul Champagne from Winnipeg Dora Bland from God's Narrows, Manitoba and Chisasibi's very own Shirley Chiskamush. The team was selected from across the Company's operations in Canada. She works as an office supervisor at the Northern in Chisasibi.

Honolulu's marathon is the fourth largest in the world and boasts over 22,000 participants. The length of the marathon is 42 kilometres.

Diabetes has affected Chiskamush personally; her mom is suffering from type A diabetes. Her brother-in-law also has diabetes. "It really changes ones lifestyle, having to watch what you eat, and having to use needles," she says. "It also affects the people in the family who don't have diabetes. It affects everyone."

Chiskamush warns that the disease is something people of all ages need to prevent. She has a friend who has diabetes, and he's in his mid-20s.

Luckily, she does not have diabetes, and some of the things she is doing to prevent

it is "exercising daily and eating healthy." Chiskamush says she used to eat chips and pop, but when she started to train, she began eating more fruit and less greasy foods. It helped her immensely.

The North West Company (NWC), which runs the Northern stores in 162 northern communities, has played a big part in fighting this debilitating disease. As previously reported in the Nation, the NWC had been selling paper snowmen for \$2 each during the holiday season. All of the money raised went towards diabetes research. They also entered into the December 14 Honolulu marathon for the same cause. This was the third year in a row that a team representing the North West Company had entered this prestigious event. The first year saw Edward Kennedy, president and CEO of the NWC run in the marathon.

The money raised through the selling of the snowmen, the marathon, plus the collection boxes in each store, along with voluntary payroll deductions-contributions from the staff, bumped this year's total to \$125,000. This number was up from the \$86,000 that was raised during the same period last year. The company also matched the contributions that the staff gave to the marathon, as well as the money generated by the donation boxes, 50 cents on the dollar.

In order to run in the marathon, NWC requires individuals to raise \$1,500 each, or 25 per cent of the \$6,000 entry fee. NWC covers the rest. She said she received a lot of support from different individuals and companies within her community. Other ways of raising money, such as penny socials helped quite a bit. In the end, Shirley Chiskamush raised almost \$5,000.

The Nation spoke with Jim Deyell, director of public affairs for NWC. "We started the marathon at 3:15 in the morning which was rather chilly. Shirley walked the marathon and finished in just over

eight hours, which is a fair average. It equals out to 5K an hour," Deyell said.

"We started off [raising money to fight diabetes] eight or nine years ago with only the collection boxes at first. Then three years ago, I approached the president of NWC to run in the marathon, and we've been going strong ever since."

Deyell also said that the NWC is very pleased with the support they received from other northern companies. "We've had a lot of help from Air Creebec, who flew Shirley and her friend out to Montreal at no cost. We also had great help from Air Inuit, again for flying our staff out. We also got exceptional help from First Air, who was flying people out from the arctic."

In order to get the participants ready, NWC, thanks to First Air, flew in a mobile jogging track for each entrant. These tracks were so well received by the staff in Igloolik; they didn't want to let go of them once the marathon runners were through with them.

Other ways in which NWC is trying to fight diabetes is through healthy eating. They have put labels on most food in their store, telling the consumer just how healthy it is. The program is not new, having been around "at least 15 years," according to Deyell. The company has also developed, along with Diabetes Canada, a backpack filled with healthy teaching aids. These include games, books on cooking and stories – stuff that, according to Deyell, "is focused towards the youth, the 5-to-8-year-old group."

The Nation would like to challenge all individuals or companies in Eeyou Istchee to meet or exceed our donation of \$50 towards the Canadian Diabetes Foundation in fighting this horrible disease. For further information, or to make a donation, contact:

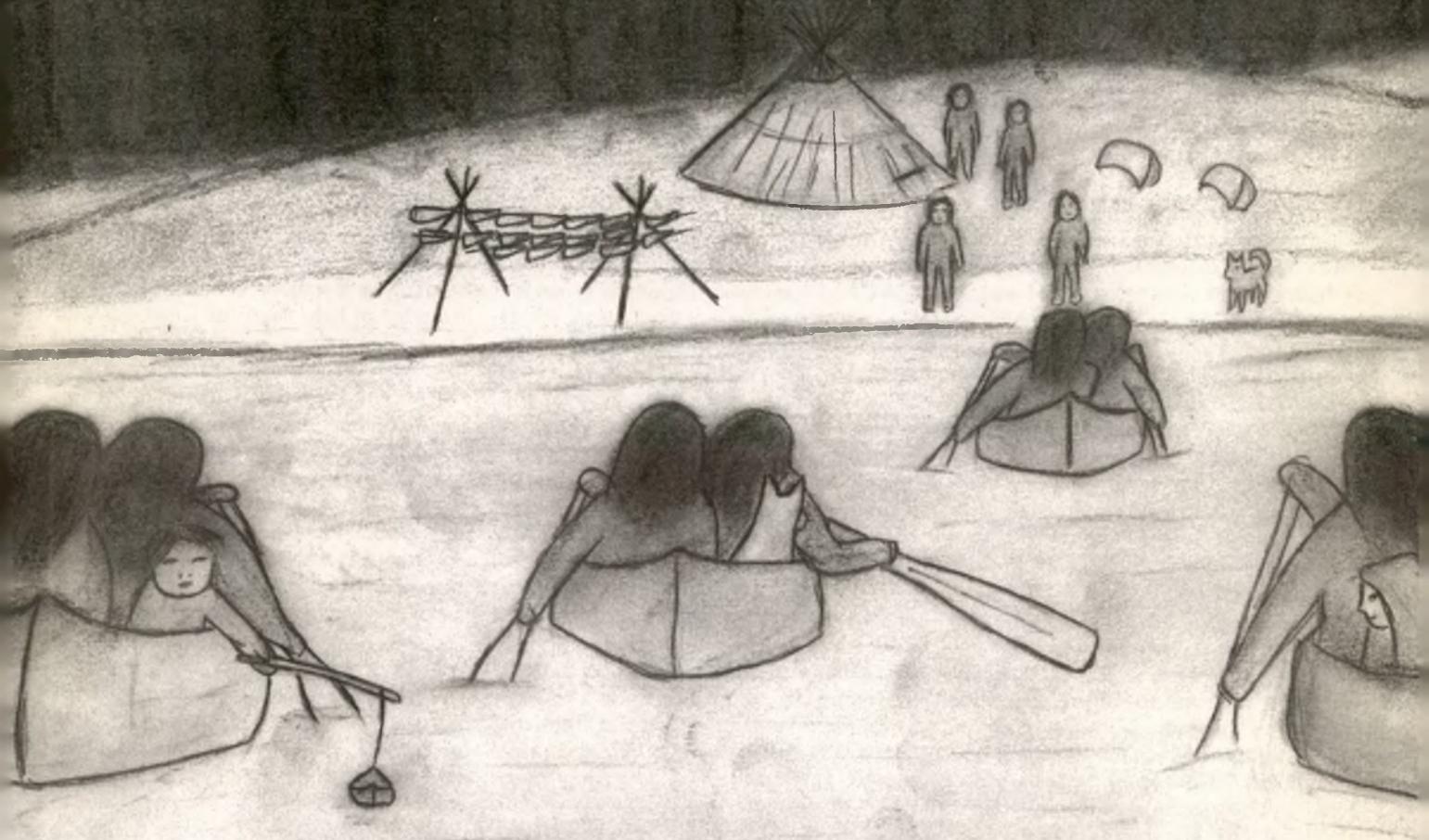
Canadian Diabetes Association
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Illustration by: Brian Webb

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Part 2 of 3

He had kept a large skin bag of skunk fat. When his sons returned home, he asked for the fat to be brought in. "Bring in it and break it apart. Invite the people and everyone will eat." Kaa Utishikaakukuhpuu was preparing the feast to kill the young man. His sons brought in the huge bag of skunk fat. They began chipping at it, breaking off pieces to be served.

Kaa Utishikaaku kuhpuu

Told by Sandy Masty

Translated by Brian Webb

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As the young sons prepared to start breaking the fat, the old man asked for a large piece on a plate. "Make sure it is a big serving. I will serve your young friend. I noticed him at the ball game." His sons chipped off a large chunk of fat and asked, "Father, is this how big it'll be?" "You can't make a big serving? Make it bigger!" So, they chipped off a large piece and asked, "This big?" "Bring it. It'll have to do. I asked for a big piece and you can't even do that."

Kaa Utishikaakukuhpuu put the plate of fat behind him. He began to spray at it like a skunk at the plate. He did this several times. This was how he killed people. Once his victims ate the tainted food, they were dead very quickly.

The young man knew what Kaa Utishikaakukuhpuu had in store for him. He had acquired the power of a shaman at a young age. He knew the old man was preparing to kill him. He said to his brother-in-law, "I'm sure Grandfather will hold a feast tonight and will invite everyone. If Grandfather invites us, let's make sure we are last to go so we'll be sure to sit next to the entrance. I'm very certain Grandfather wants to poison me." The young man continued advising his brother-in-law what to do during the feast.

When the feast was ready, Kaa Utishikaakukuhpuu told his sons to invite everyone.

"My sons, invite all the people to come for a feast. All the invitations were called out. All the happy people entered into Kaa Utishikaakukuhpuu's teepee for the feast. The old man watched the people coming in. He watched for the young man who he made an orphan. Then the young man came in. Thoughts of happiness filled the old man. He thought, "You've really come. As you come inside, you won't go out alive. You've been insulting me." The people were being served all the delicious food. They all sat around the teepee. The young men who had entered last sat down at the entrance next to the entrance bundles.

Nobody had any idea what the young man was up to since he was a very knowledgeable shaman. He made a hole in one of the entrance bundles. Nobody noticed because of his shamanistic power. His brother-in-law was served. It was a huge chunk. Then Grandfather handed the young man his serving, which was the largest serving at the feast. As grandfather handed the plate to the young man, he quietly voiced



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out a curse, "Have a taste of fear." The young man oblivious to his grandfather's comment took the plate and exclaimed, "Look at how much Grandfather gave me! I'll sure be eating now!"

The two men put their plates down next to each other. The young man's brother-in-law divided his portion in half and the young man pushed his serving into the entrance bundles. He pushed the chunk of fat off his plate into the hollow he made in the entrance bundles and pushed it in. He quickly pulled the other chunk from his brother-in-law's plate onto his.

All around the teepee, the people feasted. The old man Kaa Utishikaakukuhpuu looked up to see the young man. The young man was enjoying his meal. Kaa Utishikaakukuhpuu thought, "You really are eating what I fed you. You will be dead for insulting me."

Everyone had a great time and ate, including the young man. As the people finished their meals, the young man finished his meal too. The old man kept an eye on the young man to see any sign of ill effect but the young man was in perfect health.

Into the evening, the people laughed and shared stories. The old man kept his eye on the young lad. He enjoyed himself and was having a great time. Kaa Utishikaakukuhpuu didn't notice anything to give him the idea that the young man was sick. He thought, "What's wrong? How come he hasn't succumbed? Was it because I didn't taint his food enough? It wasn't enough to poison him?"

The people began leaving and the young lad still had no ill effect. The old man was stunned. He reassured himself, "In a while after he goes home, they'll bring news about him. If I didn't taint his food enough, it'll take some time. He'll feel the effect in a little while."

Everyone got ready for bed for the night and still no news of anyone being sick or dying.

As the fire died down at Kaa Utishikaakukuhpuu's teepee, dogs began fighting at the doorway. The dogs were viciously fighting over something and woke everyone up. "My sons, light up the fire. Maybe they're fighting over some leftovers from the feast. The fire was lit up brightly. They checked to see what the dogs were fighting over. Here was the large chunk of fat he made for the young man. "Father, isn't this the large scoop these dogs are fighting over?" The old man looked at it and recognized that it was the one. The chunk of fat hadn't been eaten at all.

"He didn't eat what I fed him. I wonder why he didn't eat it." His eldest son suspected his father had poisoned the food and confronted his father, "You don't know why he didn't eat it? Why would he eat it if you had poisoned it?" Kaa Utishikaakukuhpuu replied, "But



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he insulted us! Didn't you hear him during the ball game? He kept saying that there was a bad smell coming from us." "Why are you so easily offended by that? I'm pretty sure that we do smell like that since we live exclusively from skunk. You shouldn't be so sensitive to small comments like that. I'm sure it'll get back to you." Kaa Utishikaakukuhpuu couldn't say anything.

In the morning, the young man had no ill effect because he didn't eat the poisoned food. The young man said to his brother-in-law, "I will leave today. I'll paddle to a different place. My wife and I will stay away from this place tonight. I'm sure Grandfather will not give up. I'll go stay on my own so he won't harm any other people." The young man knew he had to get rid of Grandfather for good. As the young man and his wife paddled off, his brother-in-law called out, "Be sure to live to see tomorrow!" The young man replied, "I'm sure I will."

Translator's Notes: Feasting on grease was not uncommon since living in the old times required a lot of energy. The entrance bundles (*Aapitihaashtaanich*) are a small pile of boughs on either side of the entrance inside the teepee, which serve to keep the door flap from blowing in and keeping the draft out.

The Legend will continue in next issue.

We acknowledge the support of the Canada Council for the Arts which last year invested \$21.7 million in writing and publishing throughout Canada.

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UNDER THE NORTHERN SKY

IT'S TIME TO REACH OUT

by Xavier Kataquapit



During my childhood there were many challenges that our family had to overcome. We had no running water and the high cost of food forced our parents to work very hard to make enough money to support our family of 11. Life was a lot harder for my parent's and grandparent's generations. People did not have much to survive on. They roamed the land in a nomadic lifestyle that the Cree people had followed for countless centuries. The people moved with the wildlife and left an area whenever food became scarce.

People had to adapt to the hardships and understood what it was like to have nothing or very little. Families learned to depend on each other in order to survive through periods of famine. This was essential in many ways. A group of people could easily come together to learn where the best hunting or fishing areas were located. They could collaborate for a hunt to bring down large animals that could feed whole families. This was even more important during the summer as there was no refrigeration. The meat from a large moose or caribou could spoil easily in the summer heat so it had to be used up quickly. The large quantities of meat were divided evenly amongst several families and in doing so this fed a great number of people.

Everyone knew what it was like to be hungry. Travelers who passed by a relative's camp were offered food, drink and lodging to help them on their way. It was important because those same people who received the help could some day offer their own assistance in the future. It was a network of mutual benefit to ensure the survival of everyone.

I remember many times traveling out on the land either on a boat or on a snowmachine and stopping at camps along the way. We were always invited in to rest during our travels and offered hot tea and some food and shelter from the elements. In return we left valuable food or necessities to those who helped us or for others who needed our assistance. It is not the same in the non-Native world.

The other night I watched *The Nature Of Things*, which highlighted the work of Stephen Lewis who is working to raise awareness of an HIV/AIDS pandemic that is taking place in Africa. The story I listened to was horrific and unimaginable. There are 26.6 million

people between the ages of 15 and 49 living with HIV/AIDS in Africa, of which 50 percent of this number are women. More than two million people die each year and by the year 2010 over 20 million children will be without one or both parents.

I was shocked to hear this story and it made me want to find out more. After some internet research I realized that the situation seems to be getting worse every year with no sign that it might slow down in the coming years. I was also saddened by the fact that worldwide assistance for this situation is slow. Countries with poorer populations have people who can not afford the most basic treatment for the disease. These treatments allow a person to live with the infection longer and with healthier lives or at the very least alleviate the suffering that people with HIV/AIDS endure before succumbing to this disease.

It made me think of what my ancestors and many other aboriginal cultures around the world had to do to survive through hard times. To ensure that everyone could survive people had to help one another. My ancestors understood that if they made the mistake of ignoring the plight of other human beings, they did so at their own peril. They saw the world in a more holistic way with a realization that all life was connected.

I think this survival instinct applies in the same way when looking at the HIV/AIDS pandemic in Africa. As people in some of the hardest hit countries die by the millions every year, it has a direct affect on the population, society, development and economy. When this happens in a large area affecting a whole region of the planet it can have devastating and unknown consequences that can affect us all. Disease and anger have no borders.

We should all try to play a part in trying to ensure the survival of fellow human beings who are suffering. You might wonder what you can do? A very valuable and direct approach would be to assist Lewis in his work by donating to the Stephen Lewis Foundation. You can do so by visiting his website at stephenlewis-foundation.org. You can send him a note of encouragement too. He needs all the help he can get as our governments are ignoring this HIV/AIDS scourge.



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Episode One: First Steps

Elder William Kawapit presides over the Walking Out ceremony — a Cree ritual that marks a child's first steps on the earth. Kawapit supervises construction of the ceremonial teepee and cradle, and crafts a traditional baby's rattle from tamarack and animal hide. His account of a coming-of-age legend, re-enacted by a Cree cast, rounds out the episode.

Episode Two: A Season in the Bush

Retired from teaching with the Cree School Board, Sam and Margaret Bearskin are at their inland hunting camp. Sam shows us how to make a bow-and-arrow, and gets his first caribou of the season. Maggie tailors a pair of hunter's mittens from animal hide, and tells us the story of the Lazy Hunter, a legend reflecting the traditional values of this hunter-gathering people.

Episode Three: Bush Medicine

Maggie and Andrew Natacheguan are spending the fall in *Eeyou Istchee*, the Cree homeland. Maggie forages for medicinal plants and shares her recipe for *shikumin*, a nutritious Cree dish. Andrew initiates us to the practical uses and mysteries of the sweat lodge, recounting the exploits of a legendary shaman. The mysterious tale of *The Man and The Mermaid* closes the episode.

Episode Four: Sonny's First Goose

Filmmaker Neil Diamond joins his extended family to celebrate his ten-year-old nephew's first goose hunt. It's a pivotal moment in any Cree boy's life. George, the family patriarch, recalls his own first goose, while his wife Louisa shows us how to smoke and preserve game. She decorates the head of Sonny's first goose as a memento of the event. We hear the dramatic winter's tale of a young widower whose rash behaviour reaps tragic consequences.

Episode Five: Keeping it Real

It's not every day that Mary skins a wolf — but it's the type of job that she takes in stride. Job and Mary Kawapit take us into the bush where they show us how to build a deadfall trap, how to clean a caribou hide, and how to set a gillnet under the ice. Then it's back to the teepee for a meal of bannock bread and bone marrow. Job tells the story of the *whiskeyjack*, or greyjay — the woodland bird believed to announce human births to the animal world.

Episode Six: Charlie Makes a Drum

For the first time in decades, 86-year-old Charlie Etapp is making a drum. More than a musical instrument, the traditional drum is central to the Crees' hunting culture. With his drum, a hunter summons the game — the creatures that sustain his people. His wife Louisa lends a hand, curving the leather for the drumskin. As he works, Charlie recounts his remarkable life story — his encounters with the spirit world and his enduring bond with Louisa.

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100-BIRTHS

We would like to congratulate Patrick Loon and Lillian Martinhunter on the birth of their son, Aden Carson Sidney Martinhunter Loon, born on December 7, 2003 in Val d'or qc. Baach junior has arrived!! Take good care of our handsome little grandson. May God bless you both and keep your family in his safe care. Love & Prayers, Mom & Dad - Mistissini

Congratulations to Benjamin Loon and Melina Neacappo on the safe arrival of their second daughter, Kaylee-Myra Grace Loon, born on January 12, 2004 in chibougamau, qc. May she bring lots of happiness and Joy to your family, I know she will to our family!!! It is such a joy to see Hailie-Jade with her baby sister..my goodness she looks just like her!!!...another Dora!!! Take good care of our granddaughters. May God Bless and Keep your family. Love and prayers, Mom & Dad - Mistissini

Congratulations to Randy Tomatuk and Minnie A O'Connor for their pregnancy. As well to the whole family. Wishing you the best and we love you both so much, God bless you all. From Lalli and family in Eastmain.

With the love of God and the great determination of her little spirit, Catelyn Faye Georgina Bobbish came into this world to join our growing family. We are proud of this darling little girl and will give her all our love because she is such a sweetheart. She weighed 7 pounds, 9 ounces and was born on the 9th of January at 11:08 PM. From all her family members especially her Mom Pamela, her Grandma, her big sister Lori-Jane and little Isiah, her nephew and her big brother Curtis.

101 - BIRTHDAYS

Hey...Everybody! These proud Grandparents are happy to announce Tyson John Desmond Loon's 1st Birthday -January 26, 2004!!

Happy Birthday Tyson! May you have a wonderful 1st birthday!! Go ahead eat lots of cake...you have teeth already!!! We thank the Lord for giving us such a wonderful and adorable grandson. You have certainly made a difference in our lives when you came into this world. You look just like your daddy when he was your age!!! We wanted to let everyone know how much you mean to us and that we love you so dearly!! Enjoy your 1st Birthday, grandson! Love and kisses and lots of hugs from grandpa, JB and Grandma, Laurie Loon - Mistissini

Happy Belated Birthday to our son,

Joe Max Loon - January 14, 2004, May the Good Lord watch and guide you as you prepare to start your wonderful family. I know you are always looking for ways to help Alice and Tyson, but don't give up, son, keep moving forward! Once again Happy Belated Birthday and many more to come. Love and Prayers Mom and Dad.

Happy 17th Birthday to my sister Faith Gilpin a.k.a (Dabweahdamoon). She will be celebrating her special day on January 28,04. Have a blast sister you deserve it. Take care Love Always Sister Marion.

I would like The Cree Nation to know about a special young women will be celebrating her birthday on Jan 28, 04. My aunt Faith who lives in Wask..Happy birthday auntie I miss you sooo much. From your nephew all the way from Wasw..Kloey a.k.a Nikolas I LOVE YOU & I MISS YOU ALL.

To Our Son Tyson John Loon. A year ago on the 26th of January God blessed us with a precious little boy at 10:31 in the morning weighing 8pds 7oz. To have you for a son is a wonderful gift, and to see you taking

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PROVINCE OF QUEBEC
QUEBEC COURT (Family matters)**

NO : 615-04-001531-034

LIETTE NEACAPPO

Applicant

-vs-

JONATHAN BEARSKIN

Respondent

ORDER

The Court orders the **DEFENDANT** to appear within twenty(20) days or within forty (40) days if service is made outside Quebec following the publication, personally or by intervention of his attorney:

A copy of the service of notice to appoint another attorney or to file a personal written appearance as per section 251 C.c.p. has been filed for you at the office of the Superior Court for the district of Abitibi, in Val d'Or, (900, 7ie rue Val d'Or, Quebec, J9P 3P8)

Take further **NOTICE THAT** should you fail to serve or file your appearance or contestation within the prescribed time, the applicant may obtain judgement against you by default.

Val d'Or, this January 23, 2004

Clerk

**Louis Bigué, lawyer
887, 3rd Avenue, #200
Val d'Or, QC
J9P 1T2
Tel : 819-824-5318
Fax : 819-824-5392
Attorney for the plaintiff**

your 1st steps brings a very special feeling of pride and happiness... This is a special day for telling you, Son, how very much you're loved and for wishing you all the happiness that you deserve so much. Happy Birthday Boy!!! Love Mom & Dad (Alice &

Joe)

Happy Belated Birthday to our son, Joe Max Loon - January 14, 2004. May the Good Lord watch and guide you as you prepare to start your wonderful family. I know you are always looking for ways to



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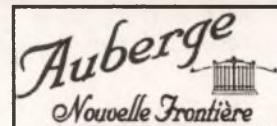
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help Alice and Tyson, but don't give up, son, keep moving forward! Once again Happy Belated Birthday and many more to come. Love and Prayers Mom and Dad.

We would like to wish a happy birthday to Dustin Martinhunter on January 19, Happy birthday and many more to come ... we luv you so much. From auntie Lillian and your cousin Aden.

Birthday wish going out to my very special daughter Shayna Joy Blacksmith on January 30 2004. I hope this day brings you much joy and happiness so i'm wishing you a very happy 8th birthday and many more, I love you very much, you mean the world to me- Love from your mom Carrie

Happy 2nd Birthday to my nephew Cameron Christopher Hunter Blacksmith on Jan-28-04, c'mon "PorkChop"...be as terrible as you can, you're allowed...i love you and i hope you're day is as special as you are, love from your one and only auntie- Carrie

Birthday wish to my daughter Colleen Georgekish - Colleen while we may have been separated for seven years, my love for you has multiplied seven folds. Your wonderful smile and those sparkling eyes give me the courage to hope for a better life together in the near future. We have had good times, we have experienced difficult times, but my love for you has never faltered. You have grown up and developed into a lady who has constantly shown compassion,

respect and love for your parents. As an adult I know you will become stronger and become the person Dad and I had envisioned when we proudly held you at birth, eighteen years ago February 20th, 1986. Fate may have separated us momentarily, but the strength of our love will bring us back together. God will soon choose the day when you and I will share your birthday together. With tears of joy, I extend to you a wonderful and a happy 18th birthday. Love always, your Mom Mary in Montreal.

We would like to wish our mother, Jane Saganash, a very happy birthday on January 22nd. She is the most wonderful mother a child can wish for. We love her very much and wish her the best in her new year. We love you mom!!! your children. Melissa, Kevin, and Brian

Happy birthday to Kevn Brousseau. 23rd of January was the fateful day. We wish you lots of success in your goals and happiness in your life. Have a wonderful day at school. Your brother Brian and sister melissa. Take care.

103 - ANNIVERSARIES

Happy 25th Anniversary to my loving parents Dennis and Barbara Gilpin on December 29, 2003. WOW...25 years you are together!!..HOW'D YOU DO IT? YOU GOTTA TELL ME...(LOL)~LOVE YA MOM & DAD.....from moi, Dabweahdamoon (sorry i got this late**)

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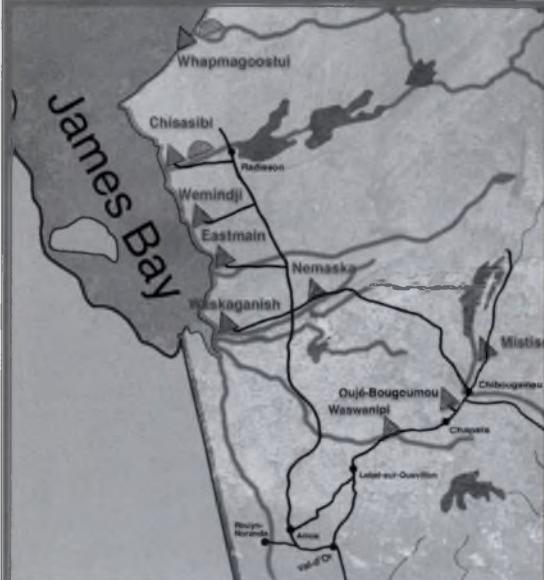
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